Folly and Envy DETECTED:

In ſome Brief Obſervations on a Late Scandalous Pamphlet, Subſcribed by *D. S.* Intituled, *An Anſwer to ſeveral Paſſages, Citations and Charges, in a Book publiſhed by* Fran. Bugg, *Styled,* New Rome Arraigned, *&c.*

By *R. Bridgman.*

Prov. 10. 18. *He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool.*

James 3. 16. —*Where Envying and Strife is, there is Confuſion, and every Evil Work.*

London, Printed and Sold by *T. Sowle,* near the *Meeting-houſe* in *White-Hart-Court* in *Grace-Church-Sreet,* and at the *Crooked-Billet* in *Holywell-Lane* near *Shoreditch,* 1694.

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Folly and Envy Detected, &c.

THE Author tells us, *He has for several Years observed divers Contentious Books writ by* Fran. Bugg *and* Geo. Whitehead *one against the other; which having read, proceeds to give his Sence of the Matter.*

1. *He apprehends the tendency of* F. B's *striving, is to have several Errors Retracted and Condemned.*

2. *That* Geo. Whitehead's *Contention is to Cover and Cloak many Errors and Weaknesses, which he and all True Christians ought to Condemn*, &c.

He proceeds to tell us, *That Brevity is designed by him, and what he writes is done in order, (if happily it might be so) to appease the Fury of an Inraged Adversary*, meaning *F. B.*

But this his Sense and Apprehension, he Imposeth upon his Reader without any due Proof or Rational Consequence.

He confeſſeth *F. B.* is *a provoked and an inraged Adverſary*, and I may add, that he is a great and declared Apoſtate, ſufficiently manifeſt to be ſo, by thoſe Books, (which this Author confeſſeth he has Read.)

Now with what good Reaſon or Conſcience can any apprehend the tendency of *F. B*'s ſtriving, is to have ſeveral Errors Retracted and Condemned? Is it likely a Perſon gone into ſo much Error, Envy and Rage, ſhould ſtrive, or be Zealous to have Truth cleared from Error?

And could *D. S.* fall upon no better expedient to appeaſe the Fury of ſuch an inraged Adverſary, than to join Iſſue with him, in his furious attempts upon the Religious Reputations of both the Living and the Dead; Men that have Hazarded, and ſome even laid down their Lives in the Service and Defence of the Bleſſed Truth.

Is this like the Office of a true Peacemaker, or Mark of a true Chriſtian Quaker, as this *D. S.* would be eſteemed; but his Folly is manifeſt, and the burden

of

of his Iniquity muſt be laid upon his own Head.

He Blames *F. B.* for *Raking in the Aſhes of the Dead*, (as he Terms it) and himſelf is found in the ſame Work; he blames *F. B.* for *Reproaching a People that believes all things according to Scripture, and would not have him vilifie any part of their Society upon the ſcore of the Ignorance or Folly of any pretended Member*; yet himſelf upon no better ſcore or proof than a perhaps, or for ought he knows, vilifies ſome, or a part of the ſame Society, and that with no leſs than denying him that was Born of the Virgin *Mary*, to be Chriſt the Saviour of the World. He tells *F. B.* That if at any time he has found any Man or Men under the Name of a Quaker guilty of Error of any kind, relating to the Chriſtian Religion, that he ought to pray to God on their behalf; and yet himſelf declares, That if at any time any pretended Member that may be Dead, *or yet is in Being*, did ever deny Jeſus of *Nazareth*

Compare p. 4. with p. 7, 9, 10, and 11.

reth to be the Saviour of the World, he is Disowned for the same, and deemed no less than guilty of *Blasphemy in the superlative degree*, which I affirm, according to Scripture, is a Sin ought not to be prayed for, it not having the Promise of Forgiveness either in this World, or in that which is to come.

What Contradiction and Confusion is here, and how much unlike a Christian Quaker to vilifie, some (or a part of their Society) upon no better proof than a perhaps, or for ought he knows?

May I not with the same sort of Reason argue against him, that perhaps, or for ought I know, it may be undeniably proved upon him, that he is a Thief or a Murderer; to be sure, if a professed Quaker, a very false and treacherous Brother?

All the proof he brings against *G. W.* is *F. B*'s Charges and Accusations, with his own positive Sense and Judgment, and yet even in that, he is also found inconsistent with himself; for tho' in the beginning he apprehends *G. W*'s Contention (as he calls it) is to Cover and

Cloak

Cloak many Errors, *&c.* yet in his Answer to the Second Objection, page 6. *G. W.* is *but supposed to be guilty in part*; and adds, that it's hoped he may see his weakness in so doing; but still no instance produced, wherein *G.W.* has been either weak, or wicked, which to Cover or Cloak many and gross Errours, must be.

However, it seems 'tis his *Sense and Judgment*, and so it is, *that Light and Darkness are manifest Beings*, which as much bespeaks his Skill in Philosophy, as the other does his Title to Christianity.

Yet he would seem tender of the Christian Religion, giving it as *his Sense and Judgment*, p. 3. *That the many Books of Contention, writ by* G. W. *and others, has done much hurt to it, and would be glad if it should please God to put it into the Hearts of the Governours and Rulers of the Nation to condemn them, and order them all to be Burnt.* Then no need of *Explanations* and *Emendations* Requested in the Postscript.

But why must they be Burnt? The Matter (it seems) is Distasteful; Apostates and Unruly Spirits like not to have their Fruits made manifest, and their Rebellion against the Light rebuked; and that which would have the Books Burnt, in all probability in its next step would have the Authors Burnt also, lest there should be any more such Books.

But he proceeds in Answer to another of *F. P*'s. Accusations against *G. Whitehead*, page *6th. Object.* 3. wherein *G. W.* is accused for endeavouring to cover several Errors in some Persons in *Pensilvania*. *D. S.* in Answer insinuates, *that if* G. W. *or any others do wink or connive at the aforesaid blasphemous expressions*, (cited by F. B.) *he or they are Judged to be equally guilty with them.*

Now to shew the Disingenuity of this *D. S.* who 'tis supposed has Read the Yearly Meeting Paper, (which he so much Inveighs against, *p.* 15.) wherein no doubt he believes *G. W.* with others were concerned: 'Tis therein declared,

'That

'That if there be any *Groſs Errors*, '&c. held by any profeſſing Truth in '*America*; ſuch Perſons ought to be 'diligently Inſtructed and Admoniſhed 'by faithful Friends in thoſe Parts; and 'if they ſhall wilfully perſiſt after being 'duly informed, then ſuch are to be 'dealt with according to Goſpel Or-'der.

Does this look like indeavouring to cover any ſuch groſs Errors, or doth adviſing ſuch to be duly Inſtructed and Admoniſhed, and upon their wilful perſiſtance, to be further dealt with according to Goſpel Order, look like Conniving or Winking at them; away with ſuch Malicious Inſinuations.

But this *D. S.* (who, in a Malapart Pragmatical ſtile, would be deemed, the Repreſentative of the True Chriſtian *Quakers* is for Cenſuring and Excomunicating (Pope like) without the conſent of the Church, and that not only many that are alive, but even ſeveral that are dead. For,

He charges (upon *F.* B's. Accuſation) ſeveral Eminent, Ancient Friends, *p.* 9,

10,

10, 11. with no leſs than great and high Blaſphemy, particularly *G. Fox*, *Joſiah Coal*, *J. Audland*, and *James Parnell*, Men that were great ſufferers for Truth, and who (being deceaſed) laid down their heads in Peace, and were never diſowned by any Chriſtian *Quaker*; but were ſincerely Loved and Eſteemed by them, and their Innocency being already elſewhere vindicated (and that in ſome of thoſe Books, this Author would ſo gladly have Burnt) I need ſay the leſs, but refer to them; ſuppoſing there may have been ſome defect in Expreſſion: by which means the matter has not been left ſo well guarded againſt the Exceptions of Malicious Cavillers, who, no doubt (were it not for the general Authority of the Holy Scriptures) would be as ready to make their Exceptions, againſt many Sentences or Expreſſions therein alſo.

But I would fain know why it muſt be deemed (by *D. S.*) ſuch a great weakneſs in *G. Fox*, to ſet his Name to the Book called the Battle-door, wherein ſome other Men, more Learned in thoſe

many

many Languages were alſo concerned; muſt he not tho (as this *D. S.* ſcornfully ſuggeſts) he was a Shooe-maker, and bred an Illiterate Man, (which 'tis likely enough, to uſe his own Phraſe, *he knew not but by Hiſtory or Tradition:*) I ſay muſt it therefore follow that *G. F.* knew not the ſignification of *Tu Nos & Vos*, But *Even as a Parrot* (which this Author ſays *Can well Talk ſo far as he hath been Taught.*

'Tis true, a Parrot may be Taught to ſpeak *Tu, nos & vos*; but I preſume 'tis above the skill of this Doctor to Teach a Parrot the ſignification of *Tu nos & vos*, which no doubt *G. Fox* had, as well as alſo ſome knowledge of the *Hebrew* Tongue.

Again in his Anſwer to *F. B*'s. charge recited by him, againſt *Iſaac Penington*, *D. S.* poſitively charges the matter of the ſaid Citation *as an undeniable Error in* J. P. *proceeding from a defect in his underſtanding, which no doubt* (as he ſaith) *were but that worthy Man*, J. P. *in being, he would readily retract the ſlip of his Pen, not only in that matter, but in any other of the like Import.* Me-

Methinks then a ſlip of his Pen (were it ſo in *J. P.*) ought not to be charged upon him as an undeniable Error, proceeding from a defect in his underſtanding; ſo no more ought a ſlip of the Pen, were it ſo in the other Friends abovementioned, be charged as *Great and High Blaſphemy:* But 'tis plain that the Old Adverſary, and falſe Accuſer of the Brethren is very ready to lay hold on every ſeeming occaſion, to endeavour (through his ſeveral Inſtruments) to blaſt the Reputation of theſe Good-men, that the Bleſſing of their Labour and Memory might not Increaſe, or remain among the Living.

But ſhould I, or any other be as ready as this *D. S.* or *F. B.* to lay hold upon every ſlip of a Pen, or unguarded Sentence or Expreſſion; we might have and make work enough.

For Inſtance, might I not (in ſuch a way of arguing) poſitively charge *D. S.* (whatever Notion he may have of the pre-exiſtence) that he denies or at leaſt queſtions a future Exiſtence, by his ſaying, *If that Worthy Man* (J. P.) *were in being,*

being, as if after Death there was no being or existence; but I am not either so Captious, or Uncharitable towards him in that Matter.

Again in his Third Page, *He desires every true Believer in Christ Jesus, and Follower of him, that they would bear his Image*; as if he may be truly Believed in and followed, and his Image not born: Does not this at best appear to be a slip of his Pen? And yet how ready is *D. S.* to mark out such in others.

As to his frequent professing Faith in Jesus of *Nazareth*, and therein distinguishing, himself and others to be the most or only Christian *Quakers*, so long as he or they shew forth no better Fruits, to what purpose is it to take any notice of their Faith.

And notwithstanding he is so ready, to refer and recommend such as he would have know more of the Quakers Faith, to the first part of a little Treatise, Intituled the *Principles of Truth*; Written by *J. Crooke*. 'Tis plain enough, whatever be his talk, or knowledge, he is but little acquainted with the True Christian

Quakers

Quakers Faith, which is attended with Chriſtian Charity, and teacheth to exerciſe a Conſcience void of offence both towards God, and towards Man.

London, Octob. 11. 1694.

Robert Bridgman.

A POSTSCRIPT *by way of Caution and Conſideration.*

WHereas *D. S.* in his Poſtſcript ſeems to requeſt all thoſe that are living, whoſe former or latter Writings are in any ſort Defective; that they would write *Explanations and Emendations* upon them, as alſo on thoſe of which the Authors may be Dead, *(yet in his Third Page declares) that he would be glad if God would put it into the Hearts of the Governours and Rulers of the Nations to Condemn them, and order them all to be Burnt.* Now I do herein tenderly Caution this

this *D. S.* or any other who may presume, to correct or amend what they shall apprehend or suppose to be offensive; that they be very careful how they detract from the due credit and esteem of any approved writer, or writing concerned in Testimony to the Blessed Truth, least they be found so touching the Lord's Anointed as to hurt his Prophets, and justly fall under the Reproof of the Hypocrite, who would behold a Mote in his Brothers Eye, but considered not the Beam which was in his own. *Mat. 7th.* 3, 4, and 5, Verses.

And I offer it to *D. S.* his Consideration, whether it can be any Evidence of good Breeding, or Christianity, so to Reproach and Revile *G. W.* (an Elder in the same Profession he pretends to) and that upon no better or other produced Evidence, than that of an Inraged Adversary, *viz. F. B.* Is it not very Scandalous and Wicked, to publish it in print to the World, that *G. W.* is guilty, not only of Covering and Cloaking many Errors, but also of being a continual

nual Contentious Scribler, and guilty of giving Baſe and Scurrilous Language. Doth *D. S.* pretend a Venerable Eſteem of the Scripture, and yet ſo much forget or reject the Apoſtles adviſe, *Not to Rebuke an Elder, but Intreat him as a Father: Nor to Receive an Accuſation againſt ſuch, but before Two or Three Witneſſes.*

Indeed 'tis no wonder *D. S.* has concealed his Name, for he may well be aſhamed of ſuch Work; and I would adviſe him, (whoever he be) to take the ſhame to himſelf, by [redacted] publickly acknowledging his Folly, that ſo through unfeigned Repentance he may find Mercy, and learn to do ſo no more.

Advertiſement.

SInce the foregoing went to the Preſs, I have ſeen another Pamphlet, Intituled, *Something by way of Reply to a Paper lately publiſhed in the City Mercury*, &c. Signed *G. W.*

The foregoing Reproof and Rebuke to *D. S.* may ſerve alſo in Anſwer to that Pa[redacted]; unleſs the Author had wrote ſomething more worth Notice, and put his Name to it.

R. B.